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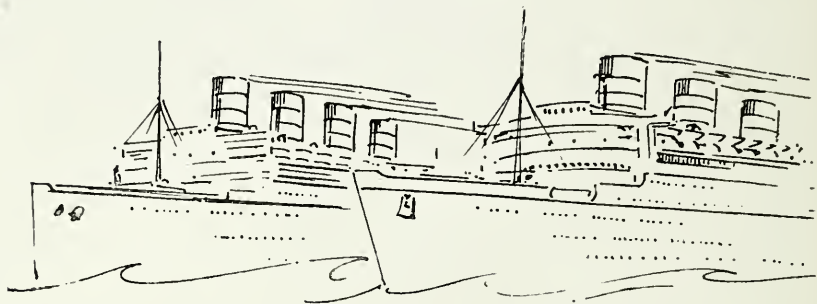


A Winter Scene In The Rockies

Snow—a blessing in disguise to early Pioneers

(See page 69)

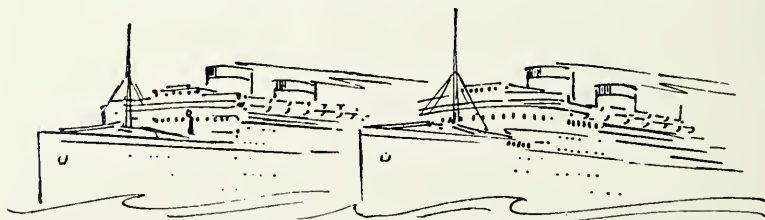
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And truth is knowledge of things as they are, and as they were, and as they are to come.

—Doctrine and Covenants 93: 24

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THIS WEEK'S COVER—

ICE and snow formations along the roadside of one of the canyons in the Rocky Mountain region are shown on this week's cover. Today a plentiful supply of snow in and near Salt Lake City makes it a popular winter sports' ground. Years ago snow presented a different problem when meagerly clothed Pioneers were forced to contend with its accompanying cold. (See page 69)

TODAY I GATHERED ROSES

Today I gathered choicest roses, one by one, weeping—
White roses, pure, long stemmed and fragrant
To offer her who loved all nature so—
And all the while I wondered could she know—
Could she but feel this deep regret and pain
Of mine, when I recall the unkind things
My thoughtless lips had spoken yesterday:

How I had smiled at her poor ways, her home so
poorly kept;
I had been blind . . . and 'twas for this I wept.
That shy brief way of hers I could not understand—
And now her lips are silent, I shall never know
How great are silent ones who live and suffer so.

I could not know that yesterday would be her last,
When she passed by and I so coolly spoke—
I might have made a moment's passing cheer
Had I the silence broke and spoke to her. . . .

Today I gathered choicest roses, one by one, weeping—
To lay them at her feet—
Tenderly, reverently, now that she is dead,
And yet my penance seems so incomplete. . . .

—GRACE ZENOR PRATT



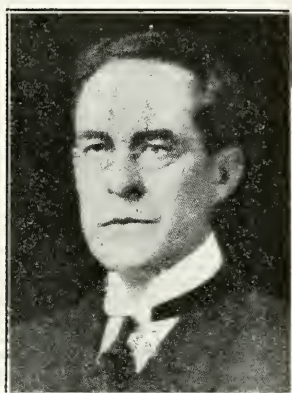
The Lost Radiance Of The Christian Religion

By ELDER NEPHI JENSEN

ADAPTED FROM A RECENT ADDRESS

THE development of the spiritual life is the finest enterprise of man. It is above the physical, the intellectual, the ethical and the artistic.

Real spirituality is deeper than mere sentimentalizing about God and the future life. It is more vital than the shallow mysticism that is awakened by gorgeous ritualistic display. It is that liveliness of soul, awakened by the inspiration of the Holy Ghost that gives us actual, conscious, joyous fellowship with God.



Elder Jensen

Before Jesus came into the world the Greeks had developed a splendid four-fold culture—a culture based upon the physical, the intellectual, the ethical and the artistic. The Greeks sought earnestly and enthusiastically to ennoble human life by all known human agencies. They gloried in the sound, beautiful and symmetrical human body. They exalted the intellect. They were the very first to reduce the principles of moral conduct to a science—the science of ethics. They were enraptured with the beautiful, and strove eagerly to develop the fine arts.

Plato put into a simple sentence the ideal of Greek aspiration. He said:

“That which is most beautiful is most desirable.”

The Greeks strove diligently to realize this fine ideal; and they succeeded splendidly in building up a four-fold culture. But they knew nothing about that fine Spirit that comes from God, that enlightens the mind, purifies the heart, chastens the affections and ennobles the soul. They knew nothing about the spiritual aspect of culture.

It was left for Jesus of Nazareth to bring to man the finest and highest aspect of life—real spirituality. In one of the most impressive explanations of His mission He said:

“I came that they might have life and that they might have it more abundantly.”

What is this abundant life? It is the life of life—the life of God. It is the infinite life that comes into the soul when the soul is enlightened and awakened to the reality of God by the inspiration of the Holy Ghost.

When Jesus commenced to speak to His disciples about leaving them He spoke of sending them a Comforter, Guide and

Teacher. He said:

"I will pray the Father and he shall give you another comforter that he may abide with you forever."

One who has been enlightened, awakened and transformed by the inspiration of the Holy Ghost, so that he finds his chiefest joy and glory in consciously promoting God's high purposes in the world, has attained a true spirituality—the highest aspect of culture.

How do we obtain the priceless gift of the spiritual life? This is the most vital of all questions in religion. We do not obtain this gift by a mere frantic confession of Christ at a revival meeting. We do not obtain it by a spiritless mechanical compliance with ordinances, administered by unauthorized priests. We do not obtain it by merely thinking ourselves out of the "mortal mind" into "spiritual understanding." We obtain this ineffable gift, as we receive all precious gifts from God, by strict obedience to divine ordinances administered by men who are duly authorized to act in the name of God. There is no other way.

Spirit-Kindled Light

My serene Spirit-Kindled light
Safely guards and guides my feet
Through storm and gloom at noon and night
Along Life's dark and treacherous street.

My ever-glowing inner flame
Gives me a glimpse of Truth's high goal;
Evokes the joy too deep to name
And brings the rest that rests the soul.

My precious gift of Heaven's life,
Mingling pure love with peace and light,
Stirs my soul with the glory rife,
Of deathless reign of truth and right.

In Acts we have a simple story of the preaching of Phillip, the evangelist, to the Samaritans. According to the story, Phillip preached through Christ the kingdom of God to these people. He was successful in his ministry. The people believed his message. Of the result of their belief we read:

"When they believed the things Phillip preached concerning the Kingdom of God and the name of Jesus Christ, they were baptized both men and women."

But they had not yet received the ineffable gift of the Holy Ghost, for we read:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

"Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

("For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

"Then laid they their hands on them, and they received the Holy Ghost."

A number of elementary Christian truths are made clear by this simple story. In the first place it is clear that these people

(Continued on page 77)

A Hardship That Became A Blessing

By ELDER THORNTON Y. BOOTH

MODERN highways, kept comparatively clear of ice and snow by huge ploughs; railways with their massive equipment for maintaining an open track; houses with thick walls and central heating apparatus, have all minimized the problem of snow for the inhabitants of Utah and other Rocky Mountain states. To-day, Utah is a recognized centre for winter sports. It has some of the largest ski-jumps in the world, and has recently installed a lift for the purpose of carrying skiers to the top of an incline ideal for the thrilling rush down across the snow. Along its many canyon highways



Winter Quarters Monument

during the winter months are continual scenes of awe-inspiring snowy beauty, in view of all who travel through.

Snow with its beauty, its sport, and along with that its trouble and danger, has played a paradoxical role in the history of Mormonism.

At first it was nothing but a foe.

It was in winter that the saints had been driven out of Jackson County, Missouri; driven before having time to secure clothes sufficient to protect them, many dying from exposure. It was in winter that the trying exodus from Missouri to Illinois was undertaken. It was in winter that the city of Nauvoo was evacuated, the saints crossing the river on ice part of the time, or ferrying their wagons through the menace of the floating blocks when it had broken up.

After the flight from Nauvoo there was no time for perma-

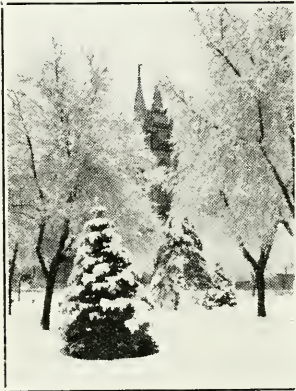
ment settlement. The saints were scattered in camps all along the trail back to their deserted city, but by the next winter most had reached the camp at Winter Quarters. That period stands out as one of the severest of the many trials that the saints endured, with great suffering from lack of shelter and food. In other later snow-storms many lives were lost coming down through unsheltered mountain passes. In snow-storms, too, many infants were born, to mothers who had left sheltered eastern homes to follow their religion.

That was how winter—with its snow—played its part in some of the most abusive hardships of the Pioneers, and as they started their plodding journey into the west, neither cold nor snow had given them any cause for thanksgiving.



As the wagons creaked over the great prairie land, the saints were travelling into a country entirely different in character from that which they had left. As they headed ever westward, they finally reached Fort Bridger. Legend has it that Jim Bridger, founder of the fort, and a well-known plainsman, wagered £200 that not an ear of corn could be grown in the land towards which the caravan was pointed.

But the saints were destined to show the way in reviving the great principle of irrigation, and using it to make the desert land "blossom as the rose," as Brigham Young predicted it would, and snow was to be, not an enemy, but an indispensable ally.



Snow-covered Temple Square

To England, as to the mid-western country of the United States, from which the saints had been driven, snow is a weather phenomenon which can hardly expect a cheerful welcome. In ordinary years in both places the rain during the growing season is sufficient for the crops, and snow in winter means only extra moisture which floods the land and causes great inconvenience, as has been witnessed here this season.

As the Pioneers descended into the Salt Lake Valley, however, a relentless sun was blazing in a clear sky, and from the looks of the hard, dry, alkali soil, this was not an uncommon condition. Their first task upon arriving was the planting of seed. But it was not until water from a nearby stream had been turned upon the reluctant ground that the ploughs were able to prepare the furrows.

As those first summer months continued, with only occasional rain, and as succeeding years have brought no change, the life of Utah has been preserved in those mountain streams. And where do they come from? As the winter snows pile up, one on top of another, to depths of 15 feet or more in the mountains, they are storing the water for the coming year. When spring releases the drifts, they melt and run into lakes. From there the water goes into the streams which pour down to the valleys and are directed over the fields, once barren desert, now productive farm lands.

Thus even in the earliest winters, when snow almost paralyzed the activities of the Pioneers, they recognized that without the snow they could not live. So although it brought suffering during those first few winters, the suffering was cheerfully endured because it was necessary.

Today when the Utahn admires the beauty of a canyon snow scene, or enjoys his winter sports, or endures the winter blizzards, he has his problems justified and his appreciation deepened by a knowledge of what snow means to his state.

To Brigham Young, as a prophet led by the inspiration of the Lord, goes the honour of the foresight to see the valley blossoming as a rose, and the courage, as he stood with a group of people used to the most fertile section of the United States, to look across a salty wasteland backed by the briny Great Salt Lake and say, "This is the place!"

Mission-Wide Conference Dates Set

BRITISH Mission Conference, an annual highlight in the lives of members and friends of the Church in Britain, will be held on Saturday, May 27th, Sunday, May 28th and Monday, May 29th at Sheffield, according to a recent announcement by Mission President Hugh B. Brown. The above mentioned conference dates include Whit Sunday and Whit Monday.

With the important dates set plans are already under way to make this year's gathering the most eventful yet. The Sheffield Branch Chapel and Recreational Hall will be the hub of activity during the three day pilgrimage to the steel-making city. The newly-completed meeting place will play an important role in this year's conference. One of the Church Authorities from Salt Lake City will undoubtedly be in attendance at all meetings and while present will formally dedicate the beautiful branch structure.

The Mutual Improvement Associations, the Primary organization and the Relief Society are hoping to make demonstrations and provide group and individual competitions that will far surpass anything previously staged at conference time.

Let's adopt the slogan: "See You At Sheffield."

Plans should be made now so that when the eventful dates, Saturday, May 27th, Sunday, May 28th and Monday, May 29th roll around we'll all be able to be on hand at Sheffield for the eventful occasion.

THURSDAY, FEBRUARY 2, 1939

EDITORIAL

My Acquaintance With President Woodruff

THE subject of this brief sketch was born in Farmington, Hartford County, Connecticut. He had very little opportunity to acquire a scholastic education. In boyhood he worked on a farm and in a flour mill. I have been to his birth place, and have seen one of the mills still standing where he used to work.

While visiting the old town, I made a special search in 1936 to see if I could find any living person by the name of Woodruff. My search was rewarded in the person of an aged farmer by the name of Delatus Woodruff. He was 90 years of age, hale and hearty. He did not know much about his Utah relative, but I learned that his grandfather was a brother or cousin to President Woodruff's father.

A True And Faithful Friend To The Prophet

PRESIDENT WOODRUFF joined the Church in December, 1831. He introduced the Gospel into the State of Maine and to the Fox Islands, a few miles out from the coast of Maine. He and his companion, Jonathan Hale, performed the first baptisms on an island of the sea, in this Gospel dispensation. He was well acquainted with the Prophet Joseph Smith in Kirtland, Far West and Nauvoo, and true and faithful to the Prophet and to all the principles revealed to him.

I was born a next door neighbour to President Woodruff in Salt Lake City. His wife, Phoebe Carter, was my grandmother's sister, and due to this relationship and our being close neighbours, he was a frequent visitor in our home. I had the best of opportunities, and took great delight in listening to his faith-promoting narrations about his early experiences in the Church.

Always Heeded Promptings Of The Spirit

HE told us how his life had been preserved by heeding the promptings of the Holy Spirit. Once in Iowa when he tied his team to a tree, and after retiring to bed, the Holy Spirit told him to get up and move his team, and the bed they were sleeping in. He did as the Spirit warned him and soon after the tree was struck by lightning, and the place close by, so that the horses and probably he and his family would have been killed had he not listened to the voice of the Spirit.

He said he had been subject all his life to peculiar accidents, and it seemed to him that the adversary was determined to destroy his life, and the power of God interposed to preserve it. He had twice been nearly drowned in a mill race, and nearly every bone in his body broken, and yet he lived to be 91 years of age.

A Boyhood Experience With President Woodruff

HE was of a very forgiving nature. Once a neighbour boy, Howard Young, and I were chasing a flock of tame ducks. Brother Woodruff came out and told us that if we would quit chasing the ducks he would give us a hatful of apricots. He filled my hat, and as Howard's was not big enough to hold as much as mine, he sent him home for a bucket and filled it.

Once someone stole eleven sacks of Brother Woodruff's grain. The next Sunday, President Jedediah M. Grant spoke condemning stealing, and of the need for repentance. Brother Woodruff arose and told the congregation that someone had stolen eleven sacks of his grain, but that if when he made it into bread, he would ask a blessing on the food and bring the sacks back, he would forgive him. Strange to say the next morning Brother Woodruff found the eleven empty sacks on his doorstep.

Honoured And Respected The Priesthood

WHILE still in my teens I was a block teacher in the home of President Woodruff. Like President Taylor, and as all great men would do, he showed to us the greatest respect and kindness. He honoured the priesthood of God to the fullest extent from the deacon up to the priest and apostle. He emphasized the importance of the priesthood. He said that he held the Aaronic priesthood when preaching the Gospel in the Southern States, and that he enjoyed the gift of the Holy Spirit, the power of God, in that calling as much as he ever did in any higher office to which he had been ordained.

He was a very unselfish man, never jealous of others who might enjoy superior ability in the work of the ministry than he did. He was such an admirer of any man who did a great work in the Gospel, that he forgot himself in his praises of others. He once said that Captain Dan Jones had brought more people into the Church, or had baptized more than had any other man. The Captain did baptize hundreds of people in Wales, but I think from all accounts that Brother Woodruff baptized more in England and other places than did Brother Jones, though I believe Brother Jones came next.

Kept A Faithful Journal

PRESIDENT WOODRUFF was a great example in the keeping of a faithful journal, commencing to do so in harmony with the instructions of the Prophet Joseph Smith. After his death I had the privilege of reading it, it containing about 5,600 and some odd pages. It was well filled with incidents and events showing without any pretention on his part that Wilford Woodruff was a true servant of the living God.

—MATTHIAS F. COWLEY

A Challenge To Mormon Youth

By ELDER JOSEPH P. LEWIS, JR.

CONDENSED FROM THE LIAHONA

“SHOW me what your young people between the ages of fifteen and twenty-five stand for. What ideals do they have? What kind of life do they live?” Such was the challenge flung at a young Mormon missionary by a college professor as the two were travelling upon the highway. It was but a reiteration of the statement by the Saviour in His Sermon on the Mount, “Wherefore by their fruits ye shall know them.”

The world expects the Mormons to meet this demand. But the gentleman answered himself. “The youth among the Mormons interest me. They seem to be living happy, abundant, spiritual lives. I know. I met your young missionaries at the World’s Fair in Chicago and saw and heard the fruits of your great achievements in both temporal and spiritual fields. Last summer I went among your people and lived. There I tested their claims on home ground. I was satisfied. But, how do you do it?”

The missionary gladly responded. “The religion of the young ‘Mormons,’ so-called, or Latter-day Saints, consists of true fundamental principles rightly applied. Modern youth is taught to question ‘Why?’ Mormons are no exception. But they are taught that ‘Truth is knowledge of things as they are, and as they were, and as they are to come.’ And since this religious philosophy called Mormonism claims to embrace all truth, the ‘whys’ of life may be answered. It is because they are unanswered, that many, young and old, lose interest in religion. With these questions answered, they bask in the joy of enlightened understanding which makes for purposeful living.

“Mormonism teaches that man is a spirit child of God and dwelt with Him before this earthly existence. When we were commissioned to leave that sphere and enter this, God issued a challenge to us all by saying, ‘I will prove you now herewith to see if you will serve me in all things whatsoever I the Lord your God shall command you.’

“But, best of all, there is to be a crowning reward for this ‘proving.’ ‘Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come’.”

“That is it!” the professor replied enthusiastically. “If you could but teach that one principle to mankind you would give them reason for living, joy in the conflict of life, and zest in the hope for the future. It is no wonder that by their fruits your youth are meeting the challenge of showing how abundantly life may be had through knowing fundamental principles of truth and rightly applying them.”

What Authorities Say Of Liquor And Tobacco

Compiled by ELDER MARVIN J. ASHTON

(With acknowledgments to the Temperance Council of Christian Churches)

MOUNTAINEERING

DR. L. SCHNYDER, of Berne, after making careful enquiries from mountaineers, established that among Alpine climbers there is an overwhelming opinion that the use of alcohol before or during the climb is harmful, abstinence being demanded by the need for alertness, suppleness of muscle and sure and purposeful movement. He was also told that alcohol increased the sense of fatigue, even when taken twelve hours before an arduous climb.

DR. IMHOF, of Zurich, writes: "Formerly persuaded, as many others, of the utility of alcohol, I carried wine during my major climb. . . . I soon discovered that its stimulant action was only temporary, and due in great measure to the imagination, and that there was always a subsequent depression of correspondingly greater magnitude. For that reason many of my friends and myself have given up the use of alcohol in climbing. In particular, in difficult places demanding the entire mastery of one's physical and moral forces, the aid one imagines that one has in alcohol may have dire consequences."

WHAT is described as the world's mountain climbing record was made on June 13th, 1932, by a Keswick mountaineer, Mr. Robert Graham, who is a non-smoker and a total abstainer from all forms of alcohol. The height climbed was 30,000 feet, in the space of twenty-four hours, over the highest peaks of the Lake District.

"ALTHOUGH we often find powerful men doing large amounts of work and exercise and taking considerable quantities of alcohol, this work is done in spite of and not by aid of the alcohol. Likewise this is why we might also see a trained mountaineer take a moderate dose of alcohol and make an ascent in a shorter time than an ordinary, untrained individual. Compared against his own record without alcohol it is easy to see alcohol's effect."—Professor Starling

Why Missionaries?

By ELDER WILLARD L. KIMBALL

(Supervising elder of Sheffield District)

YOU may have listened to the sermons of Mormon missionaries at the famous forum in Marble Arch Corner of Hyde Park, London, England's well-known free speech corner.

Perhaps you have seen these special ambassadors preaching as they have gone from door to door tracting. Perhaps you have met them in some other way, for they have many ways of carrying their message.

For what purpose are Mormon missionaries sent out to the nations of the earth? This question correlates with the vital query made on that memorable day of Pentecost, "Men and brethren, what shall we do?" (Acts 2: 37)

Without the early missionaries, the Church membership would not have increased; the world would not have been converted. Therefore, it is of equal importance to the Church and to the world. To carry on missionary work was one of the Saviour's last commands in olden times and among His first to His latter-day Prophet.

To Latter-day Saints, a missionary is one who is called of God to preach the Gospel unto all mankind, and one of the first duties of all missionaries is to tell of the Prophet Joseph Smith and the restoration of the Gospel of Jesus Christ. The coming forth of the Book of Mormon is next made known. They then teach repentance, a true and sure turning away from wrong-doing, to be followed by baptism by immersion for the remission of sins, the ordinance necessarily being performed by one holding the priesthood of God. The missionary then teaches the new convert that he may now have the laying on of hands for the reception of the Holy Ghost.

These teachings are vastly different from those offered through other missionary systems. Mormon missionaries are the only ones in the whole world who claim to be called through divine revelation and to hold the keys of the priesthood.

This is all so new, and different when compared with the world teachings and practices of modern times. Yet these are the same teachings and presented through the same missionary system as was originally established by Christ in former days.

The results of approximately one hundred thousand men and women who have voluntarily devoted two years or more of their life, without any hope of earthly reward, are almost beyond comprehension. The Gospel door has been opened to nearly every civilized nation and the work has been carried to many kindreds in many different tongues.

Over a million of the "pure in heart" have been gathered from the four quarters of the globe. Other millions of departed spirits have had the work carried to them through the mis-

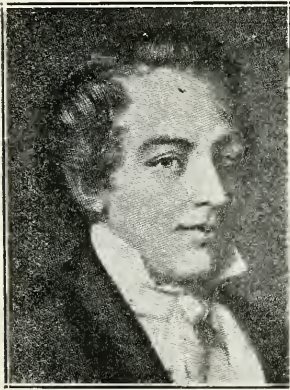
(Continued on page 78)

THE LOST RADIANCE OF THE CHRISTIAN RELIGION

(Continued from page 68)

did not receive the gift of the Holy Ghost by merely confessing Christ. They did not even receive the priceless gift through water baptism. They received it by the prayerful laying on of hands of the apostles. Another thing is evident from this narrative. Some men may have authority to baptize and yet not have authority to confer the gift of the spiritual life. This truth is definitely implied by the fact that Phillip baptized the Samaritans; but it required the administration of other men to confer the Holy Ghost. Still another thing is certain from this account. The power to bestow the ineffable gift of the spiritual life exists in only one church at a time. To hold otherwise is to imply that God is the author of confusion, in bestowing His priceless gifts.

The Spirit of Truth that gave inspirational light and life to the ancient Christians did not continue in the world through the middle ages. Its loss to Christianity is the most tragic fact in the history of the Christian religion.



Joseph Smith

Some time ago I had some friendly correspondence with a distinguished Catholic scholar of Utah. I commenced the correspondence by asking my friend the pertinent question:

"What is the warrant for the change in the church from a church having the inspired St. Peter at its head to a church having an uninspired pope at its head?"

In a number of letters my friend admitted that Peter was inspired and admitted that the popes are not inspired; and he insisted that the popes do not need inspiration. From my way of thinking this admission is

tantamount to an admission that the Christianity of today is not the Christianity of Christ's day.

To the world we present a hope giving message. A new day of spiritual power has dawned upon the world. A new prophet has arisen. A new dispensation of the gospel has been inaugurated.

Joseph Smith, the prophet of the new day, through his sublime faith and sincere devotion so purified his spirit that he was permitted to see God and hear the voice that stilled the storm and stayed the wave. Through his obedience to divine law, revealed anew, he received the ineffable gift of the Holy Ghost, and attained to the full measure of the spiritual life. He bequeathed this priceless gift to his followers. This was his most distinctive contribution to modern religion.

In the seventeenth century while Sir Isaac Newton was doing his profound thinking that revolutionized the thought of the world, he was led to think about the nature of light. As he

thought about the subject he cut a hole in the blind of his apartment with his pen knife. A ray of light shot through the aperture in the blind. Sir Isaac Newton held a triangular piece of glass in the streak of light; and instantly all the colours of the rainbow were reflected in resplendent glory. For the first time the brain of man comprehended the beautiful truth that all the colours of the universe are locked up in the bosom of a ray of light.

Joseph Smith did something comparable to what Newton did in the realm of physical light. What the prophet did, however, was infinitely greater than the scientist's achievement. Joseph Smith caught from the heavens the white light of the Holy Ghost and brought it back to the world; and made it to shine through purified human souls; and there has been reflected from these fine souls, in transcendent glory, all the elements of moral greatness and all the graces of spiritual grandeur. And thus he brought back to the world the fifth dimension of life and culture.

I Am Youth

I am the blade of grass
 that moves a ton of earth.
 I am the sudden joy that
 changes pain to mirth.
 I am the hidden sound
 that makes all music sweet.
 I am the steady march
 of onward moving feet.
 I am the Dawn of Peace
 the harbinger of life.
 I am the doubt that digs through
 lies to gain the truth.
 I am the strength of God.
 I am YOUTH.

—HELENE CLAIRBORNE

WHY MISSIONARIES ?

(Continued from page 76)

sionary system of the Church. Has any other missionary system resulted in such devotion, faith, willingness to serve and sacrifice, loyalty to country, love of liberty and home, morality, hope and integrity? These are only part of the fruits of this work among those who have accepted and remained true to the Gospel message, which this remarkable missionary system has brought them.

Of Current Interest

WEATHER conditions in northern Manitoba, province in the Dominion of Canada, have made winter mail carrying a bit difficult recently. Strangely enough, it is the mildness of the weather which has caused the schedule to slow down, as the soft snow has made difficult trails for the dog teams. One trip recently made is typical, the musher packing only 200 pounds of first-class mail for his 600 mile journey, leaving newspapers and parcels behind.

IN COMPLIANCE with public request, the National Broadcasting Corporation of America has

barred beer and wine advertisements from its programmes, which is expected to set an important precedent throughout the states. Although it affects directly only 15 stations, its influence will also be felt in the 160 others which join in

a nation-wide hook up for several hours during each evening. This new rule is an extension of the ban against hard liquor (spirits) advertising which has been in force for several years. Another statement issued by the board of directors explains the reason for not allowing religious programmes, the reason being that it would permit "the richest groups to sell their particular beliefs."

COLONIZATION is being planned out on a large scale in the Province of Quebec. In 1936, when the present government came into power, it was convinced that Quebec could not prosper if the industry of agriculture were not put on a sound basis. As a result of government efforts, both unsuccessful farmers and untrained city dwellers have been given training, and put into some undeveloped part of the country, the government providing highway communication with the nearest population centre. Although

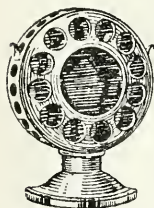
this planning has taken away much of the hardship of pioneering, there remains an abundance of work for the colonist who would be successful. So far 20,000 people have been located in this manner, and the government is hoping that thousands more will become members of the colonist communities.

LIBRARY service in New Zealand is being stimulated by a new government service inaugurated by Premier Michael J. Savage. Under the Country Library Service system, a state department buys the books, then distributes and collects them by means of special automobile vans which carry 1,000 books each. In addition the workers on each van carry materials for repairing books and provide this service at the libraries visited. Provision is made also for individual persons in isolated places, and the aim of the service is to provide a close network of local libraries so that no reader of any type or age anywhere in the country need be without books.

TRAINING of shepherds in Hungary is the recent task which the ministry of agriculture has assigned

itself. There are about 1,000,000 sheep in Hungary, requiring the services of 3,600 men. A shepherd's work was at

one time considered a high calling, but in recent years untrained, jobless men have drifted in, with the result that the standards have lowered, and the number of lost sheep has grown to about 10,000 a year. The first class, with 360 pupils, many past middle age, had a 44 per cent illiteracy average. Most were willing to learn, however, and officials are hopeful that they can return to their flocks and teach the younger men not only how to care for sheep, but also some of the fundamentals of the three R's.



From the Mission Field



Elder Dunn

Departing Missionary—

Elder Leslie W. Dunn, who has laboured in Hull and Newcastle Districts, was honourably released on Wednesday, February 1st,

and will return to his home in Kidderminster, England. The Kidderminster Branch, Birmingham District elder has filled a two-year mission with credit.

Arrivals and Assignments—

Elder Hyrum Mack Smith (Salt Lake City, Utah) and Sister Dora Call (Brigham City, Utah), travelling missionaries to labour in the British Mission, arrived Thursday, January 26th, aboard s.s. *Washington* and were assigned to Scottish District and Nottingham District, respectively.

Transfers—

Elder Walter T. Stewart was transferred from Scottish District to Newcastle District on Monday, January 23rd.

Elder Mark P. Lyman was transferred from Irish District to the Millennial Chorus on Monday, January 23rd.

HULL—The late Brother Arthur Preston, a member of Grimsby Branch before he emigrated to Salt Lake City, was honoured in a memorial service held in the branch hall on Sunday, January 15th. Brother Preston, who was a member of the branch presidency when here, died in Salt Lake in December of last year. Elder John J. Strange conducted the services, which were attended by over 50 members and friends.

IRISH—Dublin Branch Sunday

School sponsored a party on Monday, January 23rd, with more than 50 members and friends in attendance. Prizes were presented by Branch President Fred A. Horlacher to Patricia and Pearl Steele, John Mogerley and Phyllis and Ronald Brenner. Phyllis Brenner was also given a special award certificate for her record of 100 per cent attendance. A programme of vocal and pianoforte solos, comic skits, games and community singing was enjoyed. Dancing concluded the activities.

NEWCASTLE—A baptismal service was held in Sunderland Branch Chapel on Saturday, January 21st. The following were baptized and confirmed; Marjorie Webster was baptized by Elder Leslie W. Dunn and confirmed by Supervising Elder William J. Telford of North Newcastle; Hilda Beatrice Rowell was baptized by Elder Dunn and confirmed by Supervising Elder Richard B. Mendenhall of South Newcastle; Elizabeth Kirby was baptized by Elder Dunn and confirmed by Brother Stanley Short; James Alfred Newby was baptized by Elder Dunn and confirmed by Elder Myron R. Brown. Elder Telford gave a short talk on Baptism, and District President Frederick W. Oates was in charge of the meeting.

SHEFFIELD—On Tuesday, January 24th, a baptismal service was held in Sheffield Branch Chapel at which the following were baptized and confirmed: George Ernest Lloyd was baptized and confirmed by Supervising Elder Willard L. Kimball; Florence Thompson Lloyd was baptized by Elder Kimball and confirmed by Elder Joseph D. Parkinson; Raymond T. Lloyd was baptized by Elder Kimball and confirmed by Elder Phillip J. Dixon; and Arthur Graham was baptized by Elder Kimball and confirmed by Elder William D. Wagstaff.

DEATH

WEST—Sister Freda West, age 17, of Nottingham Branch, died in a Nottingham hospital on Friday,

January 20th. Funeral services were held at the Bulwell cemetery, Tuesday, January 24th.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Furwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
†L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thriff Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. P. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Bynnteg Street.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Shcriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
Liberal Association
Hall, 13a, Queen's
Street, Redcar-on-Sea
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

‡—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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